



# COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

## diagnosing the health of american community life

*The following article is a condensation of a talk given by Dr. Donald I. Warren to the Michigan Chamber of Commerce, Lansing, Michigan, on February 25, 1982, entitled "Who Needs Community: Some Reflections on the Health of American Civic Life" and an unpublished research paper entitled "How Healthy Is Your Community" written by Dr. Warren at Oakland University, University of Michigan.*

By Dr. Donald Warren  
Edited by Jane Folmer

Clearly there are as many definitions of community as there are Heinz varieties. But what I want to identify is the local community as a problem coping mechanism.

I note three changes in local communities that have taken place in the last several decades which are pretty basic shifts in the nature of the local community. There is first of all a decline in what we might call neighboring. That is, with no more front porches and only back yards or TV video game centers with bedrooms attached, some of the face-to-face contacts and mutual aid of the neighborhood are gone. The breakdown of the public order in American society is not just a problem of inner city ghettos. It is a pervasive fact in rural hamlets, suburbs and the big metropolitan centers.

Since the 1950's more and more we are a country of "loosely rooted people" -- of one layer communities -- people living together in a neighborhood of only one income, one ethnic group, one age and even one type of job.

Americans as nomads is not a new idea. But there has been a growing sense in which job mobility and the "musical chairs" of the corporate world undermine families, destroy neighborhood life,

and generally appear to only benefit the singles bar industry.

There is some reversal of these trends: Since the energy crisis of 1973 and in the recent preliminary findings of the 1980 census, the rate of residential turnover appears to be slowing down.

But the "one layer community" is a reality in most suburbs and in the typical neighborhoods of America. The bottom line still remains that people feel less attached to their local neighborhood or community. Or putting it another way: The community of place is now in a highly competitive market for people's energy and investment.

What I am saying is not that people do not value their neighborhoods or consider threats to the economic and social values of their neighborhood as important. Certainly the tensions over mental health home placement and busing demonstrate that people want to protect and define their neighborhoods. They are not, however, protecting their neighborhood as an active community, but as a kind of "status arena" or "passive community." People do not need to use their neighborhood -- or so it appears -- but instead appear to rely more on outside organizations and professional services for coping with a range of problems that more traditionally were handled

within the neighborhood context. We have replaced the community of place with the community social service professionals.

We are increasingly recognizing that the individual in a holistic sense cannot segregate and compartmentalize their life and be a good citizen in one arena and not have these attitudes and values spill over into another. Industry, for example, pays the bills for a troubled worker either directly through a program to attend to these needs, or indirectly through low productivity, community crime, and social problems which create a climate of antipathy and distrust in which everyone is the loser.

We must understand that a community may be strong in some ways and weak in others -- and that by understanding the character of our community we can consider what goals we want to set and how we can realistically assess our progress. My own research has documented the fact that, despite the growth of "social problem industries" funded by the taxpayer and the decline in neighborhood, we find that for over 80% of the daily problems which cause people distress and are the key to business, family, or personal success -- we still rely on a set of "informal helping networks" -- friends, kin, neighbors and co-workers and colleagues. They are the largest social service system in the country.

What is the capacity of a community in terms of meeting needs for problem coping resources? Some new insight comes from a project on "Helping Networks in the Urban Community," a study supported by the National Institute of Mental Health. The data we gathered can be summarized under the one heading of "community coping capacity." This is the ability of the individual to seek out others and, as a result of relating to them for direct help or a referral to another helper, thereby finding more effective ways to deal with the range of problems that are commonly experienced.

We asked people who they turned to for help. Here we discovered a very interesting way to think about the health of any community. Since we asked people about who they went to for help, we were not thinking necessarily about the formal social or health agencies of a community. Help we asked about ranged all the way from one's spouse, to a friend, a neighbor, or a co-worker and the important role of relatives. Beyond this we asked people about seeking help from police, social workers, clergy, the doctor and, of course, mental health professionals.

One of the most striking things about this research is that we discovered that most people (more than 80 percent) ignore professionals and rely solely on the informal helpers in their community. That means friends, neighbors, relatives and all those people that do not have formal credentials as helpers, that do not have an office in which we make appointments to see them.



Now it is significant that, if we take all the kinds of help that people seek -- from the informal helpers all the way up to the formal and professional helpers -- it turns out that we gain a picture of the probability that a person will seek any help at all.

In analyzing the data representing scientific random samples in eight different communities, we could rank each community in terms of the probability that a person with one of these concerns on their mind would talk to another individual about that concern, and try to get some effective help. When we do this we find that communities differ rather sharply.

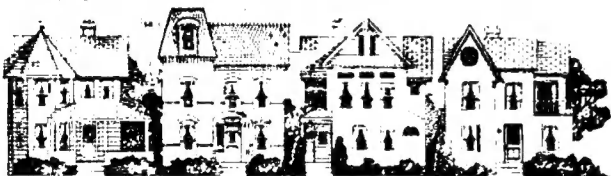
At the high end of the scale, in terms of using other helpers, is a community in which four out of five people always have a helper available for the problems they face. The community at the other end of the scale has two out of five individuals who for one or another problem do not seek help from others. If we rank the communities in terms, then, of the probability that they will be isolated and will not have help, we have a useful measure of the health of a community.

Measuring the helping systems of communities is one major way to define what is meant by a "good community." Or perhaps it is the very essence of community itself: its capacity for providing an environment of social support and to encourage the individual to participate, to grow, to learn, and to draw on the resources of the whole society.

Now we can go further. We can take a number of other ways of measuring the help and begin to build a much richer and more complete way to con-

sider the health of a community. From several parts of the research data we can construct a barometer of community health. Not just the question of whether people got any help but how many helpers did they have for each problem and whether the kind of problem that required them to continue actively dealing with the world went away, or they continued pressing to improve their environment. In other words, one way to measure the health of a community is to ask: Does it encourage people to persist in improving their life -- to persist in dealing with something in their environment which they are dissatisfied with and which require some action on their part, or the help of others, in order to deal with it? So we included the extent to which people followed up between one year and another on the problems that were facing them the first time they were interviewed. In addition, we asked: Did people seek help from neighbors? We found here that communities vary tremendously and that to a large extent, particularly in the suburban communities, the neighbor was an under-utilized resource.

We also measured the degree to which people drew on the formal kinds of helpers: police, social workers, social agency professionals and the like. What we found is that in some communities there is very little use of formal helpers; although help from neighbors is quite extensive. In other communities the reverse tends to be the case: relatively little use of the neighbor as a helper, relatively high use of formal agencies. So we have the different types of helping systems that people can use and we added those into our index.



We had various ways of measuring the stress that people were under as they cope with different problems and just the round of life that confronts all of us. Where a person had a high level of feelings of anxiety or psychosomatic complaints, where they felt depressed and unable to act, and when they perceived themselves not to be in very good health. These were taken together to be a view of the individual's stress level or their overall well being. We took a measure of this when people were facing life crises such as the loss of a loved one; of being fired from a job; or various significant changes imposed in their life. We also took the stress

measure for the kinds of concerns we have already talked about -- where people want to change their life so there is a desire to bring change and improvement. Communities were ranked on the amount of stress people experience, on the average under these different problem conditions.

A rather remarkable thing occurs when all of these different ways to measure a healthy community are compared: they all tend to add to a rather consistent pattern. While each measures a different facet of community life, a common result emerges. When we place communities on a barometer of health, ranking from high to low on the average score that communities received for the ten different measures that we have described, we find that no community was entirely sick or completely well. However, there were wide differences.

Now you might ask: Are there some causes why these communities should have different degrees of health as we measured it? And indeed there were several ways that we tried to get at this. If a community is large, perhaps that causes it to be less of a helpful community. If it is small and intimate, perhaps that is the most desirable and the strongest type of community. In fact, that does not turn out to be the case: there is no relationship to size and the rank that the communities came up with on our barometer. This was also the case in regards to the population and area of a community. Also, the density: whether there were a lot of people per square mile or relatively few, that did not seem to explain the ranks very well. In addition, the extent to which a community was fast-growing or slow-growing, or perhaps not growing at all, did not seem to particularly effect or consistently effect the rank of the eight communities we looked at.

The major point we have tried to make is this: it is possible to evaluate the social health of a community. Several kinds of tools can be used. They can be applied to such issues as the planning and evaluation of citizen voluntary programs. If, for example, the neighbor is less used in some communities than others, and the formal agencies used a great deal, wouldn't we want to focus our attention on strengthening the neighborhood and the way in which neighbors help each other, rather than on adding more agencies. By contrast, if we find that a community shies away from using professional helpers, wouldn't we want to discover why that is happening? What are the barriers? Are they in the attitudes of the individuals in the community? Are they in the way in which the services have been given?

Or is it just a matter that there has not been enough funding given to such programs?

So the community diagnosis tools help us pinpoint weaknesses of a community. It is in essence very much like a general medical check-up. We can identify some of these problems even before they reach the serious stage. And here, I think is the most valuable role that the kinds of health barometers I have talked about can play.

Once the community is in the throes of a recession, once it is beset with a multitude of problems that are beyond the capacity of its citizens alone to deal with, it is clear that preventative action will simply not make any difference.

But if we were in a position to anticipate the needs of a community, to focus on what trends are emerging that have not quite reached the explosive or crises stage, we could, in fact, look at the development of problems and identify what needed to be done to anticipate and to cope with those kinds of trends which are bound to lead to both tremendous social and economic costs for the citizens of that community.

Anyone wishing to see the entire papers may write to Dr. Warren, Community Effectiveness Institute, 2233 Delaware, Ann Arbor, MI 48103.

Dr. Warren is the author of two related books, *The Neighborhood Organizers Handbook*, which he co-authored with his wife, Rachelle Warren (see review page 10) and *Helping Networks*, University of Notre Dame Press.



*A. Hillman 1975*

## Tending the Dying

*The following article is an example of how the networking resources of a community can be used informally to enhance community life and health.*

by Mary Ann Bebko

This morning a monarch butterfly emerged from its cocoon and fluttered gracefully in the mayonnaise jar. As he freed the delicate creature, my son exalted, "I didn't know that such beautiful things were happening around me!"

Recently I discovered a 15th century definition of the old English word *tend*: "To apply oneself to the care and service of another, especially to watch over the sick and helpless."

A few years ago a man lay dying of cancer in Yellow Springs. Richard had expressed a desire to remain at home as his strength waned and death waited. Friends came to him bringing books, food, and comforting companionship. Tending was begun so naturally, so gently, that barely a ripple of its presence creased the surface of village life. No noisy organizational meetings were held. No "ad hoc committees" were formed. Rather, his request was relayed by way of quiet "invitations" to people who valued him, who had felt his touch, who would be honored to honor his wish. In a sense, a "cocoon of caring" encircled Richard; not to seal him off, but to concentrate and focus his remaining energy and the ministrations of others.

Shortly before he died, Richard asked his friends to join him in a service of "meaningful worship". As people gathered, tending took the form of words. Richard listened as familiar voices gifted him with reflections of himself and his works; summarized the significance of his life. Something extraordinary occurred: Richard was participating in his own memorial service! And he used the occasion to express his gratitude to those who had helped ease his dying.

Another service was held after Richard's death. People spoke again -- to each other this time. One man who was known to very few of the others confided, "I knew this man because I have cancer, too."

A woman who took care of an elderly relative in her home in Yellow Springs until he died was given help by neighbors who came in as they were able in order for her to have a few hours off each week. When the older person died, the fami-

ly held a small worship-sharing group in their home for those who had assisted over the years, to consider the life of the person who had passed on and what he had meant to them all as well as to express appreciation for their loving help.

Neighborly tending is part of the fabric of all small communities. Informally, without fanfare, people care for one another. Obscured by the commotion and busy-ness of our lives, tending thrives. If we looked more closely we would find, like my son, that beautiful things are happening around us.

Just as certainly, however, observation would reveal countless persons who slip away from their homes to be tended behind walls in hospitals and nursing homes. Generally, "professional care" is appropriate and delivered with compassion. But, unless we nudge ourselves every so often, we risk overlooking the human potential in our own communities. Offered a choice, many patients would choose to die where they chose to live. Offering the choice, communities would discover new dimensions of enrichment and fulfillment.

Hospice, a program composed of trained persons helping people to die in an atmosphere of understanding and dignity, is being established in many parts of the United States. This refreshing alternative to institutionalized care was developed in England. Interestingly, even in British communities there remains a place for neighborly tending which comes closer to the very essence of caring.

In the village of Paddock Wood in England a family doctor listened to his colleagues lament that little of the "tending spirit" was left since new homes had been built and young families had moved in. "I'll prove that wrong!" he declared. "I know my patients and they will tend each other. People don't change that much. I have patients who are sensitive, competent people and patients who are in need. I will put them in touch with each other -- that's all-- they will do the rest."

Thirty women responded to a note the doctor posted. Fifteen of them stayed on even after he explained that there would be no funding for his project. He spoke about a shortage of beds, and emphasized that many people don't need or want to be in hospitals. They would prefer to reach the end of their lives in their own homes with loving persons present.

The doctor explained that any physician can alleviate pain and that district nurses can help



during the day. Nights are the problem, however, for those who live alone and for exhausted relatives. "The presence of a nightsitter will allow families some rest and will do wonders," he said.

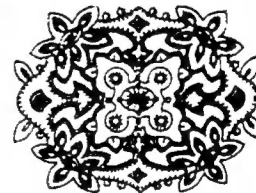
Most of the women who volunteered are quite young and just starting families of their own. At the same time, they are finding satisfaction -- wholeness -- in tending people who are finishing that journey. Death is accepted calmly by the sitters: "It seems to be an extension of sleep," they say. Encouraged by their husbands, mothers are using their natural instincts -- are finding that they know how to cope.

One young "mum", Susan, became a night-sitter for her neighbor's elderly mother. "I slept for the first time in weeks," said the grateful neighbor. Susan woke Mrs. Hardy gently early one morning. "I think that you should come to your mum now." So Margaret Hardy was present when her mother stopped breathing. Susan brewed tea and stayed until Mrs. Hardy had accepted the reality of her mother's death.

Some months ago, again in Yellow Springs, a minister and I tended a woman during the last few hours of her life. Charlotte's family was not able to be there, so we came to her bedside as friends. Charlotte struggled to breathe -- wishing to remain with us as long as possible. We reminisced, told stories, joked with her a little, and comforted her with our touch. While we spoke and tended her dark, frightened eyes softened -- became peaceful.

"We are going to turn down the lights and draw the drapes," I said. "You have been brave and have fought well. We are proud of you. Feel free to close your eyes and to sleep."

The minister added, "Be assured that you will be cared for."





# How Farmers Are Saving Their Town

by Jim Savers

When the Handi-Mart grocery store went out of business in Wilsey, Kan., a little over a year ago, it wasn't really surprising. After all, Wilsey had been losing population steadily, and one after another, the lumber yard, a cafe and several other businesses had closed their doors.

But this time, when the "CLOSED" sign went up, farmers and townspeople saw it as more than the inconvenience of driving 16 miles just to shop for food.

"The whole community felt that the closing of this store might spell doom for the town," says Charles Aikens, a Wilsey electrician who commutes each day to work in nearby Council Grove. "We felt that if the food store stayed closed, other businesses would follow, and property values would drop until even our school would be threatened."

This is exactly what began to happen. The town's only filling station closed its doors. "At one time, Wilsey was full of business," recalls Wayne Evans, part owner of the filling station. "But when the grocery store closed, our automobile business was cut immediately by 30%."

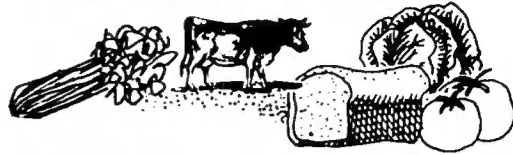
No one seemed interested in keeping the store open as a private venture. It had been through five such owners in the past two years. But somehow, the problem didn't daunt a few young couples who liked Wilsey and thought they could save it.

Obviously, the store didn't produce the volume of business to make a living for someone. But almost everyone in the area missed the convenience. What about looking at cooperatives as a model? How about re-opening the store under community financing, with a full-time manager but otherwise maintained by volunteer labor?

With Aiken elected as chairman, a temporary board of directors consulted previous owners of the market and other merchants to see how it could be financed and managed. They concluded they could operate it on a small-scale basis if customers (1) put up at least \$20,000 to cover rent, inventory and start-up costs; and (2) volunteered the labor to clean up the

store and restock the shelves.

They decided that the test would be whether enough people would be willing to buy shares at \$100 each, with a limit of 10 shares per family. "We looked for maybe 35 people to show up at our first meeting," says Dean Miller, a farmer who was elected vice chairman. About 80 people showed up, and before the evening was over, they had pledges of \$13,000.



"We wanted to make it possible for everybody with an interest to become involved," says Miller, whose farm is just outside of Wilsey. "So we set the per-share price at \$100." Wilsey has a number of widows and older people who wouldn't be able to put in much, yet they needed the store the most.

Evans says an almost religious fervor erupted among supporters of the store. "At our next meeting two weeks later, we were only \$1,000 short of our goal. As soon as we told the group this, it took only about 30 seconds for people to up their pledges and put us over the top."

Close to 80 families ended up buying one or more shares. They all bought with the understanding that they wouldn't get involved directly in the store operations -- that the manager would answer only to the chairman of the board.

With the stock subscribed, they then had the papers drawn up for incorporation and applied to the state for registration. After advertising for a manager, they settled on Glenda Tompkins, a local resident who had clerked at the Handi-Mart for four years before it closed its doors. On March 20, Wilsey Market opened.

"We have about the same people coming in who shopped here before," says Glenda. "But many of them are buying more than they used to. I guess they found out how much the convenience was worth to them."

The store's volume is too low to get direct service from food wholesalers, so they buy through an IGA grocer, Glenn Catlin, at Herington, Kan. Milk, eggs, and bread are the biggest sellers, but the market carries fresh meats, vegetables and fruit. And, as they can afford it, they are adding things like canning supplies not

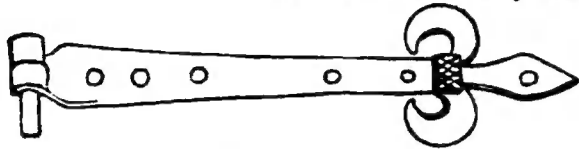
available at the hardware store.

"I was lost those few months when it was closed," says Mildred Filkins, a farm wife and one of the store's steadiest customers. "They have everything I need, or if they don't, they will order it."

Wilsey Market, Inc., is now grossing about \$3,000 a week -- about what it takes to cover their costs. Since opening in March, they've raised another \$10,000 in capital and hope to build volume to where they can pay a dividend on the stock.

But if necessary, they'll settle for their dividend in shopping convenience -- that and saving the life of their town.

-- Farm Journal, January 1982



## A New Synthesis of Small Community Life

by Arthur E. Morgan

*The following is a chapter from a book written by Arthur E. Morgan in 1942 entitled THE SMALL COMMUNITY which will be reprinted and available from Community Service in 1983.*

There is possible a new synthesis of small-community life. While recovering the unity which tends to emerge when all the people live and work and learn and play together and develop common interests, as in the primitive communities of ancient and medieval times, this new synthesis will include also the universality, the culture, the critical-mindedness, the sophistication, of the city and of specialized functional groups. The new synthesis will take advantage of technical developments in communication, transportation, power transmission, and other fields. It will make extensive use of specializations for special purposes. But also it will strive to see the community as a unified whole, not just as an aggregation of men and of special interests and organizations. Men again may live and work with and for all the members of the community, and may have the deep emotional satisfaction which comes from common experience and association.

The wider and more numerous contacts of the present day need not destroy community traditions, but may make possible the conscious creation of greater traditions. The community can be a reservoir for the preservation and transmission of basic culture on a higher level than at any time in the past.

A clear concept of the community as a fundamental element in human affairs -- as a way of life and an attitude toward life -- cannot be counted on to spring up spontaneously. The idea of self-conscious, critical design for the small community, with a spirit of universality instead of provincialism, and with a conscious striving for a sense of proportion, will develop slowly, and must be transmitted by the contagion of both word and example. There should be deliberate planning for active but orderly step-by-step transition from things as they are to community relations as they might be.

From the old organic community and from the modern outlook this new synthesis can borrow the elements of its purpose and program. In so doing the aim will be to seek unity, fellowship, and a sense of good proportion, so that the community shall be united in the aim of making possible for each of its members a full and varied development of his life according to the needs of the community as a whole and the needs of his own individual genius. The following are some elements of such an objective:

1. The development of neighborliness, with mutual good will, helpfulness, tolerance, and personal acquaintance.
2. A budget of community interests, consisting of matters on which the community has substantial unity, so that it can act effectively; development of the broadest possible base of unified social purpose; a policy of common efforts to common ends.
3. Suitable and effective relationships with larger units, such as region, state, and nation; common, united representation in outside relationships and issues which affect the community as a whole.
4. A policy of free, open-minded, critical inquiry with the habit of striving for unity through sincere, patient, tolerant inquiry, rather than through compulsion or arbitrary authority.
5. The largest possible agreement on ethical principles, with conscious development of common ethical standards; no interference with pioneer standards or sincere and tolerable divergences of individuals.
6. Common community programs of education, cultural and social life, recreation, health, and

other major community interests, with inclusion of the entire community population in those programs to the full extent to individual capacity and interest.

7. Recognition of community interest in land and improvements, both public and private, through programs of zoning, etc.

8. The development of co-operative community effort or group co-operative effort for supplying basic economic needs where the general welfare can be advanced thereby; community consideration of such possibilities as community-owned and operated utilities, co-operatives, credit unions, etc.

9. The habit of regularly meeting together as a community without division into social and economic classes, for the discussion of general and specific community problems, and for general community recreation and acquaintance; the attitude of working together as a community of people who have cast their lot together and who will stand or fall together in working out common problems.

10. Respect for individuality and for individual tastes and interests — the maintenance of a wholesome balance between community life in which the entire community acts together, and individual or smaller group life where diversity of individuality is recognized and respected.

The beginning point for community development is person-to-person relationships. Every person can learn the fundamentals of community life by learning to live in harmony and good will with the persons next to him. Almost every problem of the community, state, and nation, is met with on a small scale in our relations with people closest to us. This is not a rhetorical expression, but a statement of specific fact. Unless we can be successful in those relationships we have not yet mastered the art of building a community. We need not wait for great programs. Each person in his day-to-day relationships can be mastering the art of community.

Regardless of the form of government and of society, most of our contacts from week to week and from year to year are these first-hand personal relations with people close to us. If these relations are fine, then the greater part of our lives is fine, and that fineness will constantly infect the community and all social units beyond the community.



## Book Reviews

by Jane Folmer

THE JOYFUL COMMUNITY by Benjamin Zablocki, The University of Chicago Press, 1980, 1971, 362 pp., available from Community Service for 3.95 plus 75¢ postage.

In a field with relatively sparse literary coverage, the reprinting of this in-depth account of a modern-day commune by The University of Chicago Press is most welcome and useful. THE JOYFUL COMMUNITY is a close look at one of three American colonies of the Bruderhof ("dwelling place of brothers," sometimes referred to as the Society of Brothers) which was founded in Germany in 1920 and has since undergone migrations to England, Paraguay, and in 1954, to the United States.

The Woodcrest colony of the Bruderhof where the author and his wife lived and worked for four months in 1965 is located on a hundred-acre estate about two hours' drive from New York City. It is older and larger than the colonies in Pennsylvania and Connecticut, housing approximately 300 of the Bruderhof's 750 or so members at the time of the writing.

Zablocki was greatly impressed by the people of the Bruderhof. He found them to be a highly diversified people, not bound by a common ethnic background but held together in love and faith by a common religion -- a radical, fundamental Anabaptist Christianity. "Here are no rugged, bearded Amish peasants transplanted from another age but, for the most part, sophisticated, middle-class college-educated individuals."

There is complete economic sharing not only among the members but also between the three colonies of the Bruderhof, all holding in common the goods and property of the communities. Economic decisions are made by the Brotherhood (adult members) as are all but the most trivial decisions, requiring absolute unanimity of the group. Bruderhof decision making is based on the assumption that the right decision exists and the task of the Brotherhood is to find it. "The right decision is right for the entire group and for each member, equally."

Interviews with members, potential members, and ex-members provide fascinating evidence of just how difficult it is for individuals to completely give up not only their possessions and special roles conferred by the outside world, but also to give up their own egos -- the most important



man or woman succeeds in becoming an empty vessel, and is filled with the Holy Spirit... his every act, however, commonplace, then becomes an act for the Kingdom of God. This is what the Bruderhof calls 'bearing witness.'"

Zablocki explains the underlying belief to which all members are committed as a cosmic myth. They believe that "the universe is involved in a death-struggle between good and evil.... God calls man to aid him in the struggle...to serve by bearing witness to the spirit of goodness, peace, love, and truth in all of the simple everyday acts of living, and to do so as part of a separate people, separated from the world but intimately involved with it.... Commitment to the Bruderhof cause is thus engendered in two ways: through the desire to be on the winning side, and through the feeling that one's services are desperately needed."



The author refers to a special story-book atmosphere in the community which he attributes to a combination of elements, but one of the most striking seems to be the absence of money. No material reward is provided or expected for work of any kind. Work is done for its own sake, each job an opportunity to serve, and each person's effort being equal in importance and value to all others.

The feeling of friendship and love that pervades the community is greatly the result of the members' total and uncompromising commitment to the needs and wishes of the entire community. But this same required commitment is also the source of much discomfort and discontent which in some cases results in members leaving the community. The author succeeds in presenting a balanced and honest evaluation of the Bruderhof by following up his visit with twenty interviews with ex-Bruderhof members. Their information and opinions provide answers to many questions that would otherwise have gone unanswered.

For many, it seems, the sacrifice of ego and the loss of personal identity are simply too great a price to pay. But the joy that is so evident -- "the first thing to be noticed upon entering the HOF, even before exposure to the ideology, the economics, the singing, the style of life" -- indicates that for many others, the Bruderhof is home, family, community and world.

THE NEIGHBORHOOD ORGANIZERS HANDBOOK by Donald and Rachelle Warren, University of Notre Dame Press, 1977, 237 pp., \$4.95, paperback. Available from Community Service for list price plus 75¢ postage.

The Neighborhood Organizer's Handbook is one of those few books which is truly what the title says it is. The only difficulty is that many of us have too narrow a definition of "neighborhood" and will presume that the book is only for people who live in cities. Fortunately this is not the case.

The background for much of the content of the book is based on neighborhood studies conducted in the Detroit metropolitan area so the reference points and the terminology come from urban and suburban neighborhood settings. However, the concept of neighborhood, the principles of community interaction, the methods of evaluation and the process of social change as related in this fine text deal directly with the relationships between people and are therefore applicable in nearly any setting, call it neighborhood, community, village or town.

The first article of this issue of the NEWS-LETTER is an expansion of the ideas covered in the opening chapters of the book dealing with identifying and evaluating a community. The authors provide useful classifications of neighborhoods based on how people make use of the various formal and informal networks of their community and how well those networks actually serve the needs of the people.

The book goes on to explain how to go about making changes which will increase the effectiveness of existing resources -- making use of community potential and of different community styles and patterns. It gives practical advice on how to identify and communicate with the leaders and the specialized groups. It explains the roles of the informal activist and where they can be most effective.

Community Service has long been a proponent of building community where you are -- rather than trying to "find" community. This book is a very helpful tool for doing just that. Its message is: Look around, see what you have, consider what is needed, and then make changes, using and building on existing resources within the community and the area. Highly recommended.



## Readers Write

### ABOUT "VOLUNTARY SIMPLICITY"

I have been reading with great interest the July-August issue of the Community Service NEWSLETTER which arrived recently.

I thought the review of "Voluntary Simplicity" by Parker Moore very enticing, and hope you'll save a copy of that book for us. Harold and I will be in Yellow Springs around Labor Day. We'll hope to say hello and make our purchase of the book then.

Griscom's article is also very thought-provoking -- the quote from President Kennedy's letter is like a breath of fresh air in the present Reaganmania. Ernest's article was awfully good, too.

All best wishes and love from us both.

--Jean Putnam, Massachusetts

## Announcements

### COMMUNITY OPENING

The Vale Community just outside Yellow Springs, Ohio, has housing available November first for a family with small children who are interested in simple rural living. It has room to garden and a small school for children 5-8 years old. For further information write or call Jane Morgan, P.O. Box 207, Yellow Springs, OH 45387, (513) 767-1461.

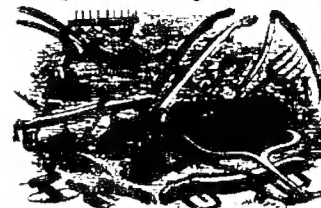
### INTENTIONAL COMMUNITIES GATHERINGS

Two gatherings will be held, one in Chicago on October 25 and one in Muncie, Indiana, on October 26, to pool resources of experience regarding intentional community and to provide for a continuing network of cooperation. Some of the topics to be considered are: What is an intentional community? Why do some succeed while others fail? What role may the community play in individual and social transformation? How is the spirit of trust and accord developed?

For further information about the Chicago meeting, contact Rick Forish, 413 Douglas Ave., Elgin, IL 60120 (312) 888-4427. For further information about the Indiana meeting, contact Ken Carey, RR 1, Box 659, Selma, IN 47383 (317) 228-1125.

### MITRANIKETAN SILVER JUBILEE

Those of you who know Viswan and Mitraniketan personally may be interested to know that Viswan would appreciate it if you would send him a written remembrance of your time with him for the souvenir pamphlet which he is getting out for Mitraniketan's 25th anniversary this fall. His address is Viswanathan, Mitraniketan, Vellanad PO, Trivandrum, Kerala, India. Please send your letter of good wishes to him directly. If you also wish to make a memorial financial contribution, it may be sent either directly to Viswan or through Community Service.



### CONFERENCE ON REGIONAL FOOD SECURITY

The East Central Corucopia Alliance is a coalition of organizations in Illinois, Indiana, Kentucky, Michigan and Ohio concerned with regional food security. They are sponsoring a conference to be held October 15-17 at the College of Mount St. Joseph (20 minutes from downtown Cincinnati, Ohio) to address such issues as loss of agricultural land, increasing debt of U.S. farmers, federal agricultural and tax policies, and national and global transportation of food which could be grown locally.

Workshops to be offered during the conference include: developing state food plans, eating regionally, regional food processing, tailgate markets, permaculture, urban food systems, farmer cooperatives, the politics of food and others.

Keynote speakers will include Frances Moore Lappe, Director of the Institute of Food and Development Policy, San Francisco, and co-author of Diet for a Small Planet and Food First; and Wes Jackson, Director of the Land Institute, Salina, Kansas, and author of New Roots for Agriculture.

Registration for the conference is \$20 for early registration (before September 30) and \$25 after that date; housing and food facilities available on campus. For registration forms or more information, write: Rebecca E. McDowell, Biology Department, College of Mount St. Joseph, Mount St. Joseph, OH 45051.

## NEW CONSCIOUSNESS SOURCEBOOK

The Spiritual Community Guide has been republished as New Consciousness Sourcebook. This is the 10th year of the publication which the Mother Earth News calls "The Yellow Pages of the New Age Movement." This edition features articles and resources for Peace & Nuclear Disarmament as well as holistic health, personal growth and spiritual practice. It has introductions by Marilyn Ferguson and Daniel Ellsberg. The New Consciousness Sourcebook, 256 pp. for \$7.95, is available at bookstores and natural foodstores or by mail from Spiritual Community Publications, Box 1067, Berkeley, CA 94701.

### "THE SMALL COMMUNITY" by A. E. Morgan

Community Service is planning to reprint a new paperback edition of The Small Community by Arthur E. Morgan which has been out of print for a number of years. In order to do this the least expensive way, we will need two unmarked copies in good condition from which the printer will work. If you have a copy which you would be willing to donate for this purpose, please let us know. We will gladly send two copies of the new edition in return, since the original will be taken apart for the printing.

### ADDRESS CHANGES

Please let us know any time you change your address -- even if you just move across the street. The post office will not forward third class mail, and it costs us 25¢ for each piece of mail that is returned with your new address. We also have the additional expense of mailing your NEWSLETTER to you first class. In order to find you in our zip code file, we also need your old address. Your cooperation in this will be greatly appreciated and will ensure that your NEWSLETTER is delivered to you promptly.



MEMBERSHIP is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our NEWSLETTER. Larger contributions are always needed, however, and smaller ones will also be accepted. COMMUNITY SERVICE, INC., is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and are TAX DEDUCTIBLE. If you want your NEWSLETTER sent airmail overseas, please send \$20. All foreign members including Canadian please pay in U.S. currency.

### EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing unusual things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it.

### CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

### DO YOU HAVE A FRIEND?

Do you have a friend who might be interested in Community Service's work and publications? One of the most helpful ways of supporting CS is to send the names and addresses of friends who you think should receive a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue of our NEWSLETTER sent to your friends, please send 35¢ postage per name.

### COMMUNITY SERVICE TRUSTEES

Phyllis Cannon, President, Connie Bauer, Howard Cort, Ernest Morgan, Jim Schenk, Griscom Morgan, Barry Childers, Roderic O'Connor, Heather Woodman, Parker Moore, John Morgan, Jim and Cyndee DeWeese, Fran Ashley and Cecil Holland.

### STAFF

Jane Folmer and Jane Morgan.

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You can tell when one year has passed since you last contributed to Community Service by looking at the three or four digit number at the upper right hand corner of your mailing address. The first digits are the month and the last two are the year your membership expires. Please renew your membership now if it has expired or will expire before 11/82, November, 1982. A minimum contribution for membership is \$15 a year. The need for larger gifts continues to increase.

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